

Shri Satyapriya tIrtha Viracita

Shri JayatIrtha Stuti

Translated by Sri Hunsur Sriprasad

Introduction:

This beautiful stuti (also known as Shri JayarAja stuti) in honor of Shri JayatIrtha (TikArAyarU or TikakrutpAdaru) was composed by Shri Satyapriya tIrtha, the 24th pontiff of the UttarAdi maTha who ruled from 1737 to 1742. He received his Ashrama from Shri SathyapUrna tIrtha at a fairly young age and became the junior pontiff of the MaTha. However when he was travelling his guru became sick and had to give Ashrama to Shri Sathyavijaya tIrtha, who became the next pontiff. Sri Sathyapriya tIrtha continued as the junior pontiff until 1737 when Shri Sathyavijaya tIrtha entered his BrindAvana. Shri Satyapriya tIrtha ruled for 5 years and gave Ashrama to Shri Sathyabodha tIrtha. Some of his other works are – commentaries on BrahmasUtra bhAshya, mAnDUka upanishad bhAshya, tattvapraKashika and Chandrika. His BrindAvana is in Manamadurai in TamilnAdu.

The stuti uses ShArDUla metre - 4 lines of 19 syllables each (ma, sa, ja, sa, ta, ta, ga). A famous example of this metre is in the first 2 lines of the nakha stuti (part of Vayu stuti).

ghāṭīśrījayatīrthavaryavacasām ceṭībhavatsvarrdhunī-

pāṭīrānilaphullamallisumanovāṭīlasadvāsanā |

peṭī yuktimaṇīśrīyām sumatibhiḥ koṭīrakaiḥ ślāghitā

sā ṭīkānicayātmikā mama cirādāṭīkatām mānase || 1 ||

PadaCheda and Anvaya

(yA)

cheTI bhavat.h swardhunI

pATIrā anila phulla malli sumano vATI lasad vAsanA

yukti maNi shriyAM peTI

sumatibhiH koTirakaiH shIAghitA
TIkA nichayAtmikA
sA shrI jayatIrtha varya vachasAM dhATI
chirAt aTIkatAM mama mAnase

Word-by-word meaning:

cheTI = slave, bhavat.h = to become, swardhunI = heavenly river (ganga), pATira = sandalwood, anila = wind, phulla = blooming, malli = jasmine, sumano = flowers, vATI = garden, (sumano vATiI = garden of flowers), lasad = shining, vAsanA = fragrance, yukti = intellectual, maNi = pearls, shriyAM = wealth, peTI = strong box, sumatibhiH = knowledgeable or erudite scholars, koTirakaiH = best of (crème-la-crème), sumatibhiH koTirakaiH = the best of erudite scholars, shIAghitA = applauded or eulogized, TIkA = commentary, nichayAtmikA = containing collection, sA = that, shrI jayatIrtha = ShrI jayatIrtha, varya = great or venerable, vachasAM = words, dhATI = gait or flow, chirAt = forever, aTIkatAM = reside, mama = my, mAnase = in the mind.

Translation:

May the great words of shrI jayatIrtha

- Which enslaves the waves of the divine river (ganga)
- Which is like a sandalwood mixed wind blowing through a garden full of lovely, jasmine flowers in full bloom
- Which is like a jewel box full of precious intellectual pearls
- Which makes knowledgeable people nod their heads in respectful appreciation [i.e., which evokes full-throated praise by them]
- Which is a collection of wonderful commentaries

reside forever in my mind.

Notes:

The ganga is universally revered because it is hari pAdOdaka (the water obtained by washing the Lord's feet). Even a drop of ganga can wash away sins committed in hundreds of births. Shri JayatIrtha's words have these qualities too, but they are so abundant and potent that Ganga is no match for them.

Just as the sandalwood tainted wind passing through a flower garden, full of fully blossomed jasmine flowers exudes fragrance, TeekAchArya's gush of words exhibits the fragrance of knowledge.

There is another beautiful metaphor hidden in this verse. The garden represents our scriptures, the flowers are the sadAgamas (Vedas, BhArata, Bhagavata, PancharAtra, mUla rAmAyaNa). Their fragrance represents prameyas like Vishnu Sarvottamatva (supremacy of Lord Vishnu), Jagat Sathyatva (Reality of the universe), Taratamya (hierarchy of sentient beings) etc. The wind that brings this fragrance to us is Dvaita or tattvavAda. This is very appropriate since this school of Vedanta was revived by the third incarnation of Vayu or the wind god!

ṭikākṛjjayavarya saṁsadi bhavatyekāntato rājati

prākāmyam dadhate palāyanavidhau stokanyaśaṅkādvīṣaḥ ।

lokāndhīkaraṇakṣamasya tamasaḥ sā kālasīmā yadā

pākārātidiśi prarohati na cedrākānīśākāmukaḥ ॥ 2 ॥

PadaCheda and Anvaya

yadA rAkA nishA kAmukaH pAkArAti dishi prarohati na chet.h (tadA)
sA loka aMdhIkaraNa kshamasya tamasaH kAla sImA (syAt.h)

dviShaH stokAnyā shaMkA palAyana vidhau prAkAmyaM dadhate
[samsadi bhavdAgamanAt.h)

TikAkR^it.h jayavarya saMsadi bhavati ekAMtato rAjati

Word-by-word meaning:

yadA = when, rAkA = night of the full moon day, nishA = night, kAmukaH = beloved (nishA kAmukaH = the moon, rAkA nishA kAmukaH = full moon), pAkA = a rAkshasa called pAkA, ArAti = enemy, (pAkArati or pAkashAsana is an epithet of Indra), dishi = direction, pAkArati dishi = in Indra's direction = in the East, prarohati = rises, na chet.h = as soon as, (tadA = then), , sA = that, loka = world, aMdhIkaraNa = blinding, kshamasya = fit enough, tamasaH = darkness, kAla sIma = duration, dviShaH = opponents, stokAnyā shaMkA = significant amount of doubt and anguish, palAyana vidhau = in the act of fleeing, prAkAmyaM = urge or desire, dadhate = fulfills, TikA kR^it.h = the one who created commentaries, jayavarya = Shri JayatIrtha, saMsadi = in vidvat-sabhas, bhavati = you, ekAMtato = alone or unrivalled, rAjati = glitter or splendour.

Translation:

O great commentator shrI jayatIrtha , on the full moon day, the gloom or murk that is fit enough to darken all the worlds can only reign supreme until the advent of the moon in the East. The darkness of skepticism of the opponents fulfills its urge to glee, the moment you enter the assembly of scholars. You alone will reign supreme with unrivalled splendour in those assemblies, dispelling such darkness.

Notes:

Shri JayatIrtha was perhaps the most knowledgeable scholar of his times. He was also an excellent debater with a superb command over scriptures, who was never defeated in his lifetime. His reputation sent shivers down the spines of adversaries who had to debate with him.

chāyāsaṁśrayaṇena yaccaraṇayorāyāmisāmsārikā-

pāyānalpatamātapavyatikaravyāyāmaṁvikṣobhitāḥ |

āyānti prakāṣaṁ mudam budhajanā heyāni dhikkṛtya naḥ

pāyācchrījayaṛāṭ dṛśā sarasanirmāyānukampārdayā || 3 ||

PadaCheda and Anvaya

yat charaNayo ChAyA saMshrayaNena AyAmi sAMsArikA budha janA
analpa tama Atapa vyatikara vyAyAma vikshobhitAH apAya
heyAni dhikkR^itya prakATAM mudaM AyAMti
shrI jayarAT sarasa nirmAya anukaMpa ArdayA dR^ishA naH PAyAt.h

Word-by-word meaning:

yat = which, charaNayo = dual feet's, ChAyA = shade, saMshrayaNena = for the sake of refuge, AyAmi = approaching, sAMsArikA = samsAris = householders, budha janA = scholars, analpatama = atyadhika = highest amount of, Atapa = scorching heat, vyatikara = blending or mixing, vyAyAma = Exercise or struggle, vikshobhitAH = agitated, apAya = by getting rid of, heyAni = blemishes, dhikkR^itya = rejecting, prakATAM = showing or displaying, mudaM = happiness, AyAMti = obtain, shrI jayarAT = ShrI jayatIrtha, sarasa = with rasa (here the rasa is 'kAruNya' or mercy), nirmAya = guileless, anukaMpa = mercy, ArdayA = wet or soaking dR^ishA = benevolent glance, naH = us, PAyAt.h = (may he) protect.

Translation:

Householder scholars flock to the shade offered by your feet to escape the significant amount of scorching heat (i.e., troubles and tribulations) of life. They attain lasting happiness in addition to rejecting their blemishes. May this jayatIrtha cast on us, his affectionate and pure glance that is soaked with mercy and protect us.

śrīvāyvaṁśasuvaṁśamauktikamaṇeḥ sevāvinamrakṣamā-

devājñānatamovimocanakalājaivātṛkaśrīnidheḥ ।

śaivādvaitamatāṭavīkavalanādāvāgnilīlājuṣaḥ

ko vādī purato jayīśvara bhavette vādikolāhale ॥ 4 ॥

PadaCheda and Anvaya

shrIvAyvaMsha suvaMsha mauktikamaNeH sevA vinamra kshamA
devAj~nAna tamo vimochana kalA jaivAtR^ika shrI nidheH ।
shaivAdvaita matATavI kavalanA dAvAgni IIIA juShaH
te purato vAdi kolAhale ko vAdI jayIshvara bhavet.h ?

Word-by-word meaning:

shrIvAyu aMsha = incarnation of Vayu deva (Madhvacharya), suvaMsha = illustrious lineage, mauktika maNeH = crown jewel, sevA = those wanting to serve, vinamra = prostrating, kshamA deva = brahmin, aj~nAna = ignorance, tamo = darkness, vimochana = deliverance, kalA = expert, jaivAtR^ika = the moon or moonlight, shrI nidheH = mine, shaiva = veerashaiva, advaita = Advaita, mata = doctrine, aTavI = forest, kavalanA = swallowing or gobbling up, dAvAgni = wild forest fire, IIIA = sport, juShaH = desirous, te = your, purato = in front of or before, vAdi = arguing, kolAhale = uproar, ko = which, vAdI = arguer, jayIshvara = victorious, bhavet.h = to become

Translation:

O Shri jayatIrtha, you are the crown jewel of the illustrious lineage that started with the incarnation of Vayu (Shri MadhvAchArya). You are accomplished like the moon in resolving the darkness called ignorance of the brahmins who prostrate before you with an intent to serve. You like very much the sport of destroying like a wild fire, the forests of evil doctrines called Veerashaiva and Advaita. Which arguer can emerge victorious before you?

nīhāracchavibimbanirgatakaravyūhāplatendūpalā-

nāhāryasṛtanūtanādbhutavarīvāhālivāṇīmucaḥ ।

ūhāgocaragarvapaṇḍitapayovāhānilaśrījuṣo

māhātmyam jayatīrthavarya bhavato vyāhāramatyeti naḥ || 5

||

PadaCheda and Anvaya

jayatīrtha varya nīhAra chChavi biMba nirgata kara vyUha apluta iMdUpalA
nAhArya sruta nUtana amR^ita parIvAhAli uchaH vANIm
Uha agochara garva paMDita payovAha Anila shrI juSho
bhavato mAhAtmyaM naH vyAhAramati eti

Word-by-word meaning:

jayatīrtha varya = O venerable jayatīrtha, nīhAra chChavi = the moon, biMba = orb, nirgata = coming out of, kara = rays, vyUha = clusters, apluta = submerged, iMdUpalA = chandrakAnta stone = moonstone (a type of precious stone), nAhArya = naturally melted, sruta = trickling or flowing, nUtana = new or fresh, amR^ita = nectar, parIvAhAli = strong current or flood, uchaH = great, vANIm = speech, Uha = to surmise, agochara = not visible, UhAgochara = beyond imagination, garva = arrogant, paMDita = pandit, payas = water, vAha = carrier, payovAha = clouds, Anila = wind, shrI = power, juSho = endowed, bhavato = yours, mAhAtmyaM = greatness, vyAhAramati eti = beyond the capability, naH = of us

Translation:

O venerable Jayatīrtha, your speech is like a fresh flood of nectar flowing out of a moonstone, which has become wet and melted due to inundation by clusters of rays coming out of the orb of the moon. You are like a whirlwind in blowing away clouds called pandits who have attained unimaginable arrogance. Your greatness is beyond the reach of our words. Or your unimaginable greatness is beyond the reach of our words.

vandārukṣitipālamaulivilasanmandārapuṣpāvalī-

mandānyaprasaranmarandakaṇikārvṛindārdrapādāmbujāḥ |

kundābhāmalakīrtirārtajanatāvṛndārakānokahāḥ

svam dāsam jayatīrtharāṭ svakaruṇāsandānitaṁ mām kriyāt || 6 ||

PadaCheda and Anvaya

vaMdAru kshiti pAla mauli vilasat.h maMdAra puShpAvalI
maMdAnyA prasaraN maraMda kaNika vR^iMdArda pAdAMbujah
kuMda AbhA amala kIrtiH
Arta janatA vR^iMdAraka anokahaH
jayatIrtharAT sva karuNA svaM dAsaM mAM saMdAnitaM kriyAt.h

Word-by-word meaning:

vaMdAru = prostrating, kshiti pAla = kings, mauli = adorning the head, vilasat.h = sparkling or glistening, maMdAra puShpAvalI = groups of coral flowers, maMdAnyA = amanda = copious or abundant, prasaraN = streaming forth, maraMda = juice of flowers (honey), kaNika = droplets, vR^iMdA = group, Arda = wet, pAda aMbujah = lotus feet, kuMda = kunda flower (a type of white and delicate jasmin flower), AbhA = lustre, amala = pure or pristine, kIrtiH = fame, Arta janatA = people in trouble, vR^iMdAraka = heavenly or divine, anokahaH = tree, ArakAnokahaH = kalpavRiksha, jayatIrtharAT = O jayatIrtha gururAja, sva = with, karuNA = mercy, svaM = his, dAsaM = servant, mAM = me, saMdAnitaM = bound or fettered, kriyAt.h = to make

Translation:

His lotus feet have become wet due to the droplets of makaranda (juice of flowers), copiously flowing from the coral flowers adorning the heads of kings bowing or prostrating before him. His fame is pure, pristine and lustrous like that of a kunda flower (white and delicate jasmine). He is like a Kalpavriksha to people in trouble (who pray to him for help). May that jayatIrtha gururAja bind us, his servants, with his mercy.

śrīdārāṅghrinataḥ pratīpasumanovādāhavāṭopani-

rbhedātandramatiḥ samastavibudhāmodāvalīdāyakaḥ ।

godāvaryudayattaraṅganikarahlidāyigambhīragīḥ

pādābjapraṇate jayī kalayatu sve dāsavarge'pi mām ॥ 7 ॥

PadaCheda and Anvaya

shrI dArAMghri nataH
pratIpa sumano vAda Ahava ATopa nirbheda ataMdra matiH
samasta vibhudha amodAvalI dAyakaH
godAvari udayat.h taraMga nikara hrI dAyi gaMbhlra gIH
jayI sve dAsa varge pAdAbja praNate mAm.h api kalayatu

Word-by-word meaning:

shrI = Lakshmi, dArA = wife, shrI dAra = one whose wife is Lakshmi (Lord NarAyana or Shridhara), aMghri = feet, nataH = prostrating, pratIpa = adversary, sumanas = pandits, vAda = debate, Ahava = battle or war, ATopa = clamour, nirbheda = shattering, ataMdra = tireless or undefeated, matiH = intellect, samasta = entire, vibhudha = wise or learned people, amodAvalI = a feast of delight or pleasure, dAyakaH = granter, godAvari = Godavari river, udayat.h = rising, taraMga = waves, nikara = collection, hrI = shame, dAyi = to grant or give, gaMbhlra = deep, gIH = speech, pAdAbja = Lotus feet, praNate = to those who prostrate, jayI = victorious jayatIrtha, sve = his, dAsa = servants, varge = group, mAm.h api = me also, kalayatu = mix or join or add.

Translation:

He prostrates at the feet of the One whose wife is Lakshmi (Narayana). His tireless mind can shatter the clamor and arrogance exhibited by the antagonistic or adversarial pandits in the battlefield of argumentation / debating. He grants feasts of delights to the wise. Groups of rising waves in the Godavari are put to shame by his deep (and meaningful words). May that JayatIrtha add me, who prostrates before his lotus feet, to his group of servants.

vidyāvārijaṣaṇḍacaṇḍakiraṇo vidyāmadakṣodaya-

dvādyālīkadalībhidāmarakarī hradyātmakīrtikramah |

padyā bodhatatervinamrasurarāḍudyānabhūmīruho

dadyācchrījayatīrtharāṭ dhiyamutāvadyāni bhindyānmama || 8 ||

PadaCheda and Anvaya

vidyA vArija ShaMDa chaMDa kiraNaH
vidyA mada kshodayad vAdi All kadali bhida amara karI

hR^idyAtma kIrti kramaH
padyA bodha tate vinamra surarAT.h udyAna bhUmI ruho
shrI jayatIrtharAT mama AvadyAni bhidyAt.h uta dhiyam dadyAt.h

Word-by-word meaning:

vidyA = intellect, vArija = lotus, ShaMDa = group or cluster, chaMDa = fierce or hot, kiranaH = rays, (chaMDa kiraNaH = sun), vidyA = knowledge, mada = arrogance, kshodayad = creating havoc, vAdi AI = clusters of debaters, kadali = banana, bhida = defeating, amara = heavenly, karI = elephant, amarakarI = Airavata (Indra's elephant), hR^idyAtma = heart warming or hearty, kIrti = fame, kramaH = orderly, padyA = padhdhati = way, path or course, bodha = knowledge or wisdom, tate = thereupon, vinamra = prostrating, surarAT.h = king of gods = Indra, udyAna = garden, bhUmI = ground, ruho = growing, (bhUmI ruho = tree, surarAT.h udyAna bhUmI ruho = Kalpavruksha), shrI jayatIrtharAT = shrI jayatIrtha gururAja, mama = my, AvadyAni = defects, bhidyAt.h = (may he) resolve, uta = on the contrary, dhiyam = knowledge or wisdom, dadyAt.h = (may he) grant.

Translation:

He is the sun that makes the groups of lotus called intellect bloom (i.e, scholars are inspired by him). He is the Airavata who can destroy the banana plantation called durvAdis who cause havoc through their vidyAmada (arrogance that is fuelled by knowledge). His reputation steals one's heart and entices admiration. He is the course for the knowledge that leads to hearty renown. To people who prostrate before him, he is KalpaVruksha. May this gururAja, Shri JayatIrtha, destroy my blemishes and on the contrary grant me knowledge.

ābhāsatvamiyāya tārīkamatam prābhākarapraṁkriyā

śobhām naiva babhāra dūranihitā vaibhāṣikādyuktayaḥ |

hlībhāreṇa natāśca saṅkaramukhāḥ kṣobhākaro bhāskarāḥ

śrībhāṣyam jayayogini pravadaṭi svābhāvikodyanmatau || 9 ||

PadaCheda and Anvaya

(yada) svAbhAvika udyan matau jaya yogini shrI bhAshyaM pravadaṭi
(tada) tArīka mataM AbhAsatvam iyAya
prAbhAkara prakriyA shobhAM na babhAra eva
dUra nihitA vaibhASHika Adi uktayaH
saMkara mukhAH hRībhAreNa natAsh cha

bhAskaraH kshobhAkaraH

Word-by-word meaning:

Yada = when, svAbhAvika = innate or natural, udyan = rising, matau = intellect, jaya yogini = Shri JayatIrtha, shrI bhAshyaM = brahmasUta bhAshyam by MadhvAchArya, pravadati = to expound on or deliver a discourse, tada = then, AbhAsatvam = a fallacious state (to be proved false), iyAya = attain, tArkika mataM = the tArkika doctrine propounded by charvAka, prAbhAkara = the doctrine propounded by PrabhAkara (= mImAmsa), prakriyA = conduct, shobhAM = lustre, na = not, babhAra = became, eva = at all, (shobhaM na babhAra eva = surely did not bear any lustre, i.e., became totally dull and colorless), dUra nihitA = dUro.apAstA = fled or ran away (because they could not withstand the scrutiny of logic), vaibhAshika = the VaibhAshika doctrine (= buddhism), Adi = and others, uktayaH = pithy sayings, hrIbhAreNa = by the weight of shame, natAsh = downcast, cha = and, saMkara = ShankarAchArya, mukhAH = and other, bhAskaraH = BhaskarAchArya (and his followers), kshobhAkaraH = to get greatly agitated.

Translation:

Using his innately superior intellect when Shri JayatIrtha started expounding on Shri MadhvAchArya's brahmasUtra bhAshya,

- the tArkika concepts (of CharvAka) were proved false,
- prabhAkara's mImAmsa's conduct surely did not bear any lustre,
- the pithy sayings of budhdhists and other doctrines fled (because they could not withstand the scrutiny of logic)
- Sankara and others hung bowed their heads with the weight of shame
- BhaskarAchArya (and his followers) became totally agitated.

bandhāṇaḥ sarasārthaśabdavilasadbhākarāṇām girā-

mindhāno'rkavibhāva (pa) rībhavajharīsandhāyinā tejasā ।

rundhāno yaśasā diśaḥ kaviśiraḥ sandhāryamāṇena me

sandhānam sa jayi prasiddhaharisambandhāgamasya kriyāt ॥ 10 ॥

PadaCheda and Anvaya

baMdha AkarANAM girAM sarasa artha shabda vilasat.h baMdhAnaH

iMdhAna arka vibhA parIbhava jharI saMdhAyinA tejasA
kavi shiraH saM dhAryamANena yashasA dishaH ruMdhAnaH
sa jayI prasiddha hari saMbaMdha Agamsya me saMdhAnaM kriyAt.h

Word-by-word meaning:

BaMdhA = prabandha = a huge literary composition or treatise rich in meaning, karANAM = reservoir, girAM = words, sarasa = with rasa (emotion), artha = meaning, shabda = words, vilasat.h = splendour, baMdhAnaH = poNisu (in kannada) = stringing together, iMdhAna = blazing, arka = sun, vibhA = lustre, parIbhava = defeating, jharI = cascade, saMdhAyinA = by the act of joining, tejasA = aura or lustre, kavi = poets or gyanis, shiraH = heads, saMdhAryamANena = through the act of bearing or carrying, yashasA = through fame, dishaH = directions, ruMdhAnaH = blockade (laying siege), sa = that, jayI = shri jayatIrtha, prasiddha = famous, hari saMbaMdha = related to hari (Vaishnava), Agamsya = doctrine (hari saMbaMdha Agamsya = dvaita or tattvavAda), me = to me, saMdhAnaM = association or joing, kriyAt.h = to do.

Translation:

He has strung together reservoirs of literary treatises containing splendid words laden with meaning and being full of navarasa. He has an aura that is better than the blazing sun and flows down in a cascade (in all directions). He has laid siege to all the 10 directions through fame that poets or gyanis carry in their heads. May that Shri JayatIrtha connect me (or associate me) with the world renowned Vaishnava (madhva) shAstra.

Notes:

The concept of laying siege to all 10 directions needs some explanation. Shri JayatIrtha had a very strong reputation for erudition and mastery over scriptures. This reputation was universally known to all scholars and knowledgeable people (i.e., they “carried” his fame in their heads). This reputation was so high that none of the other rival scholars could meet or match it. So their reputation did not spread anywhere. Thus his fame laid siege to the 10 directions and prevented the fame of others from spreading out.

saṅkhyāvadgaṇagīyamānacaritaḥ sāṅkhyākṣapādādini-

ssaṅkhyāsatsamayiprabhedapaṭimāprakhyātavikhyātigaḥ ।

mukhyāvāsagrhaṁ kṣamādamadayāmukhyāmalaśrīdhurām

vyākhyāne kalayedratim jayavarābhikhyādharo madguruḥ || 11 ||

PadaCheda and Anvaya

saMkhyAvat.h gaNa gIyamAna charitaH
saMkhyA aksha pAda Adi nissaMkhyA asat.h samayi prabheda paTima prakhyAta vikhyAtigaH,
kshamA dama dayA mukhya amala shrI dhurAM mukhya AvAsa gR^ihaM
jayavara abhikhyA dharo mat.h guruH vyAkhyAne ratiM kalayet.h

Word-by-word meaning:

saMkhyAvat.h = intellectuals or scholars, gaNa = group, gIyamAna = worthy of singing, charitaH = conduct, saMkhyA = the Samkya doctrine, aksha pAda = nyAya doctrine, Adi = and others, niHsaMkhyA = countless, asat.h = false or wrong, samayi = doctrines, prabheda = defeating, paTima = dexterity or expertise, prakhyAta = (amongst those who are) famous, vikhyAtigaH = to be renowned, kshamA = forgiveness, dama = control of sensory organs, dayA = mercy, mukhya = and others, amala = pure, shrI dhurAM = good qualities, mukhya = chief, AvAsa gR^ihaM = abode, jayavara = the venerable JayatIrthya, abhikhyA dharo = the one carrying the title, mat.h = my, guruH = guru, vyAkhyAne = in commentaries on madhva shAstra, ratiM = strong fascination or desire, kalayet.h = associate or join.

Translation:

His conduct is worthy of being sung about by groups of scholars. In thoroughly condemning wrong doctrines like nyAya shAstra and others, he is known as an expert amongst those who are themselves renowned. He is the chief abode of good qualities like forgiveness, control over sensory organs, kindness etc. May he, who carries the renowned name of JayatIrtha, my guru, bless me with interest and enthusiasm towards Madhva shAstra and its commentaries.

āsīno marudaṁśadāśasumanonāsīradeśe kṣaṇā-

ddāsībhūtavipakṣavādivisaraḥ śāsī samastainasām ।

vāsī hratsu satām kalānivahavinyāsī mamānārataṁ

śrīsītāramaṇārcakaḥ sa jayarāḍāsīdatām mānase ॥ 12 ॥

PadaCheda and Anvaya

marut.h aMsha dAsa sumano nAsIra deshe AsIno
kshaNAat.h vipaksha vAdi visaraH dAsIbhUta
samasta ainasAM shAsI

satAM hR^itsu vAsI
kalA nivaha vinyAsI
shrI sItA ramaNa archakaH
sa jayarAT.h mama mAnase anArataM AsIdatAM

Word-by-word meaning:

marut.h = Vayu, aMsha = incarnation, (marudaMsha = MadhvAchArya), dAsa = servants, sumano = scholars, nAsIra = first or primary, deshe = region or position, (nAsIra deshe = first position), AsIno = to sit, kshaNAt.h = in an instant, vipaksha = opposing, vAdi = debaters, visaraH = hordes, dAsIbhUta = to enslave, samasta = entire, ainasAM = sins, shAsI = to control and command, satAM = sAtvik people = good people, hR^itsu = in their hearts, vAsI = resider, kalA = arts, nivaha = collection or multitude, vinyAsI = depositing or entrusting, shrI sItA = Devi Sita, ramaNa = husband, archakaH = worshipper, sa = that, jayarAT.h = jayatIrtha gururaja, mama mAnase = in my mind, anArataM = anavaratam = forever or always, AsIdatAM = to stay or reside.

Translation:

He is the foremost amongst scholars who consider themselves as the servants of the Acharya Madhva, the incarnation of Vayu deva. In an instant he can defeat hordes of opposing debaters and make them his slaves. He can command and eradicate all our sins. He resides in the hearts of good scholars. He supports and helps all arts. He worships Lord Ramachandra, the husband of Devi Sita. May that gururaja, shri JayatIrtha , reside in my mind (for a long time).

May that gururaja, shri JayatIrtha

- who is the foremost amongst scholars who consider themselves as the servants of the Acharya Madhva, the incarnation of Vayu deva.
- who can instantly defeat hordes of opposing debaters and make them his slaves
- who can command and eradicate all our sins.
- who resides in the hearts of good scholars.
- who supports and helps all arts
- who worships Lord Ramachandra, the husband of Devi Sita

reside in my mind (for a long time).

pakṣīśāsanapādapūjanarataḥ kakṣīkratodyaddayo

lakṣyīkr̥tya sabhātale raṭadasatpakṣīśvarānakṣipat |

akṣīnapratibhābharo vidhisarojākṣīvihāarakaro

lakṣmīm naḥ kalayejjayī suciramadhyakṣīkr̥takṣobhaṇām || 13 ||

PadaCheda and Anvaya

pakshIsha Asana pAda pUjana rataH
kakshI kR^ita udyad.h dayo
raTat.h asat.h pakshi Ishvaran lakshIkR^itya sabhA tale akshipat.h
akshINa pratibhA bhAro
vidhi sarojAkshI vihAra Akaro
(sa) jayI suchiram adhyakshIkR^ita kshobhaNAM lakshmIM naH kalayet.h

Word-by-word meaning:

pakshIsha = king of birds (Garuda), Asana = seat (or vehicle), pAda = feet, pUjana = worshipping, rataH = engrossed, kakshI kR^ita = angIkR^ita = accepted, udyad.h = rising, dayah = mercy or kindness, raTat.h = shouting or screaming, asat.h = false or wrong, pakshi = pratipakshi = opponent, Ishvaran = leaders, lakshIkR^itya = to target, sabhA tale = at the bottom of the sabha or gathering, akshipat.h = to put them down, akshINa = never fading or ending, pratibhA = talent, bhAro = to bear, vidhi = Chaturmukha brahma, sarojAkshI = wife (vidhi sarojAkshI = Saraswati), vihAra = playground, Akarah = mine, sa = that, jayI = JayatIrtha, suchiram = for a long time, adhyakshIkR^ita = pratyakshikR^ita = to see with own eyes, kshobhaNAM = Narayana's, lakshmIM = wealth (here "wealth" refers to the wealth of knowledge), naH = us, kalayet.h = associate or join.

Translation:

He is engrossed in worshipping the Lotus feet of the Lord who sits on the king of birds (garuda is the king of birds, and Narayana uses him as his vehicle). Kindness and mercy rise like tides within his mind and he acts on these thoughts. He targets the leaders of opposing debaters who shout and scream their wrong doctrines, and defeats them soundly. He is a mine of limitless talent. He is the playground of Sarsawathi, the wife of Chaturmukha Brahma . May that JayatIrtha bless us with the never-ending wealth of extrasensory knowledge about the Lord (that comes by seeing Him with one's own eyes).

May JayatIrtha

- who is engrossed in worshipping the Lotus feet of the one who sits on the king of birds
- who acts on Kindness and mercy that well up within him
- who targets the leaders of opposing debaters who shout and scream their wrong doctrines, and defeats them soundly
- who is a mine of limitless talent
- who is the playground of Sarsawathi, the wife of Chaturmukha Brahma

May that JayatIrtha bless us with the never-ending wealth of extrasensory knowledge about the Lord (that comes by seeing Him with one's own eyes).

Notes:

Garuda is the king of birds, and Narayana uses him as his vehicle.

yenāgāhi samastaśāstrapṛtanāratnākaro līlayā

yenakhaṇḍi kuvādisarvasubhaṭastomo vacassāyakaiḥ |

yenāsthāpi ca madhvaśāstravijayastambho dharāmaṇḍale

taṁ seve jayatīrthavīramanīśaṁ madhvākhyarājādṛtam || 14 ||

PadaCheda and Anvaya

yena samasta shAstra pR^itanA ratnAkaraH līlayA AgAhi
yena vachaH sAyakaiH kuvAdi sarva subhaTa stomaH AkhaMDi
cha yena dharA maMDale madhva shAstra vijaya staMbhaH asthApi
madhvAkhyā rAja AdR^itam.h
taM jayatIrthavīram anishaM seve

Word-by-word meaning:

yena = by whom, samasta = entire, shAstra = Shastra, pR^itanA = army, ratnAkaraH = ocean, līlayA = with ease (like a sport), AgAhi = was gauged (to get the measure of), yena = by whom, vachaH = words, sAyakaiH = arrows, kuvAdi = one who argues in favor of wrong doctrines, sarva = all, subhaTa = soldiers, stomaH = groups, AkhaMDi = defeated, cha = and or also, yena = by whom, dharA maMDale = in the earth, madhva shAstra = Dvaita or tattvavAda, vijaya = victory, staMbhaH = pillar, asthApi = established, madhvAkhyā = well known as Madhva, rAja = king, AdR^itam.h = honored, taM = that, jayatIrthavīram = the great warrior Shri JayatIrtha, anishaM = day and night, or always, seve = I will (or want to) serve.

Translation:

I want to always serve that great warrior Shri Jayatirtha

- Who was honored by King MadhvAchArya
- Who easily gauged the army-like ocean of shAstras
- Who defeated hordes of opposing debaters with his logic arrows
- Who established the victory pillar of Madhva shastra on Earth.

Notes:

The metaphors are mixed and a little difficult to comprehend. Shastras are compared to the ocean and an army. The comparison to ocean is very appropriate on several counts. Shastras are deep,

vast and difficult to cross, contain many apparently misleading or contradictory concepts (just as the ocean contains sharks and other dangerous animals). In addition, one has to delve very deep into the shastras to obtain pearls of wisdom , and nothing is available on a superficial basis. The comparison to an army is justified because of the hostile debates and

yadīyavāktaraṅgāṇām vipluṣo viduṣām giraḥ

jayati śrīdharāvāso jayatīrthasudhākaraḥ (payonidhiḥ) ||

PadaCheda and Anvaya

viduShAM giraH yadIya vAk.h taraMgANAM vipluShaH
jayati shrIdhara AvAsaH jayatIrtha sudha AkaraH

Word-by-word meaning:

viduShAM = (belonging to) scholars, giraH = words, yadIya = whose, vAk.h = speech, taraMgANAM = on the waves, vipluShaH = droplets, jayati = to excel, shrIdhara = Lord Sridhara, AvAsaH = home or abode, jayatIrtha = Shri JayatIrtha, sudha = nectar, AkaraH = ocean.

Translation:

The words of all other scholars are mere droplets on the speech waves of the ocean of nectar, called JayatIrtha, who excels as the abode of Sripati.

satyapriayayatiproktaṁ śrījayāryastavaṁ śubham |

paṭhan sabhāsu vijayī lokoṣūttamatām vrajet ||

PadaCheda and Anvaya

satyapriya yati proktaM shrI jayArya shubhaM stavaM |
paThan.h sabhAsu vijayI lokeShu uttamatAM vrajet.h ||

Word-by-word meaning:

satyapriya = Shri Satyapriya Tirtha, yati = ascetic, proktaM = uttered or said, shrI jayArya = the venerable JayatIrtha's, shubhaM = auspicious, stavaM = stotra or hymn, paThan.h = by reading, sabhAsu = in assemblies, vijayI = victorious, lokaShu = in all worlds, uttamatAM = greatness or excellence, vrajet.h = obtain or achieve.

Translation:

The person who reads this auspicious stotra of Shri Jayatirtha by Sri Satyapriya yati, will become victorious in assemblies and achieve greatness in all (the 3) worlds.

|| iti shrI satyapriya tIrtha virachitA shrI jayatIrtha stutiH samAptA ||

|| shrI krishNArpaNamastu ||